

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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## COSMOGONY.

### What Is Foreshortening?

PHENOMENON OF VISUAL DIMINUTION AS OBSERVED IN THE RAILROAD TRACK.

Let the observer stand between two railroad tracks, four feet apart. The tracks appear to run together in the distance. Place an object six feet long at the vanishing point of the tracks, just large enough to be seen at that distance. Paint four feet of the middle of the object black, and one foot at each end white. That portion of it—shortened, apparently—between the tracks can be seen from any point within vanishing distance, but not at vanishing distance. At vanishing distance only the white extremities can be seen, as they extend outside the four foot limit. Four feet of the object, that part of it lying between the tracks, has vanished with the space between the rails. What is the relation of the rails beyond the point of vanishing? They certainly—though it is not apparent—sustain the same relative parallel direction. The farther the distance is extended, the longer the object has to be for the observer to discern the ends of the object across the track. Does it prove, because the object across the track (beyond the vanishing point) must be elongated according to the extension of the distance, that the center of the two rails curves each

way from the sides of the rails lying straight and parallel to one another? Yet this is the argument of the great and wise "savants."

Let us suppose the geodetic line to the horizon represents one rail, and a line parallel to it—four feet from the surface of the earth, and above it—comprises the representation of the other rail. The two lines meet at the vanishing point; this is denominated the horizon. These lines run parallel precisely as did the two rails. Identical phenomena mark their relations and appearances in perspective observation. A post, four feet high, set between the earth line and the upper line drawn parallel to it, disappears at the vanishing point at the same, or about the same, distance that the rails disappeared that were lying side by side at the distance of four feet. A post five feet high can be seen at the vanishing point, or on the horizon, but a post four feet high cannot be seen because the four feet have vanished. If the earth were a dead level for a billion miles, no part of the earth could be seen beyond the vanishing point; any more than could the two rails on the ground beyond the point where the vision terminates with them. Is the disappearance of the four feet at the vanishing point, or on the horizon, due to the same law that operates in the perspective visual diminution of the balloon, and the space between the railroad tracks? Or is it due merely to another principle; namely, a geodetic curve? If it is due to the latter, will the "savant," (ha, ha, ha; he, he, he; hi, hi, hi) explain to us the reason why the law of foreshortening operates in the one case, and does not in the other? If they can explain this, they can prove the insanity of the Founder of the Koresnan System and the sanity of the "savants."

Let the reader return with us to the balloon illustration. The farther distant the balloon the larger must it be to be observed. Suppose the balloon, as it recedes in the distance, enlarges in proportion to the distance traversed in its passage, so that it can be kept in view almost at the vanishing point. The tube that it describes now, instead of being a straight one, as in the instance of the continuous passage of the balloon, sixty feet in diameter, enlarges continually as the balloon recedes and inflates. Because the rim of the balloon can only be observed at the vanishing point, do the flaring sides of the described or imaginary tube prove that the longitudinal axis of the tube bends every way from the lines of the sides of the tube? This is the argument of the savants. The sides of the tube describe a curve, the longitudinal sides or lines of which are departing from the central longitudinal axis; yet the appearance is as if the lines were running parallel, and the transit instrument would, as now employed without regard to the law of foreshortening, indicate parallel sides.

## CONTOUR.

The earth might be convex, flat or concave, so far as the proof thus far advanced goes. What we have demonstrated is, that the phenomenon considered is no proof of the convexity of the earth. This one proof given of the convexity of the earth's surface would prove any rectilinear direction to be curved. If the surveyor allows five inches to the mile, and the law of foreshortening demonstrates a greater difference than five inches between the rectilinear axis and the departing sides of the tube, this difference would indicate not only the convexity of the earth, but also the degree of concavity. There is extant a theory that the earth is flat. The arguments employed prove the earth not to be necessarily convex, but they do not prove the earth flat. The earth is not necessarily flat because it is not convex. There are ten thousand arguments at hand to demonstrate the truth of the concave or cellular theory, and every argument brought forward by the so called savant, to prove the Copernican theory, can be as easily demolished as the one considered.

We deem it important, in this article, to simply announce the broad statement that all life develops in a shell, egg or womb, and that the law of development in the greater or macrocosmic order does not depart from the universal law. All natural life develops and matures, to the point of its liberation from environment, in the egg or womb. The earth, therefore, is the great womb of natural development, hence we are living in a shell.

## FINANCE AND COMMERCE.

## "Confidence" Banking.

That's what the Chicago *Tribune* calls the methods operated in the Columbia National Bank, lately collapsed in this city. There is no doubt that the management departed to some extent from the practices of so called *legitimate* banking; but, driven into straits, what else might be expected? Banking is inherently a robbing game, a confidence racket. When the management of the Columbia National Bank saw that time honored usages were not adequate to produce results equal to their greed, it was no difficult task to stretch its very elastic conscience and adopt methods promising better results. During the last week it was in existence there was a remarkable disappearance of \$307,000. "This," says the *Tribune*, "may have a very bad look, but it is in keeping with what appears to have been the previous methods of the institution." Consequent upon the failure of the Columbia National Bank, eleven banks in Indiana, one in Ohio and six in Michigan were forced to close their doors. "The depositors in numerous cases, and the stockholders in all, are left to mourn the placing of confidence in a man who brought his unsavory bucket shop methods into play as a 'banker.'" "Bucket shop methods," is decidedly rich! The *Tribune* is very much shocked at the depravity of President Diggins of the defunct Columbia National Bank; but in what sense are his methods more reprehensible than those employed by other bankers? They were more rapid in culminating in ruin to the unwary patrons; however, the sharp, quick misery

inflicted by it is preferable to the long drawn agony resulting from the methods of *legitimate* banking. *Legitimate!* What wrongs, crimes and atrocities have not hidden themselves within thy ambiguous meaning? Thy time is short. Too long hast thou inflicted the race with thy treachery!

The whole banking system of the United States is a vast confidence game; the highly respected financiers are a set of bunko dealers, and the gentlemen who are connected with the daily press (who are telling the people not to be uneasy on that score) are engaged in the disreputable vocation of bunko-steering. Now for the proof of the foregoing:—A report of the comptroller of the treasury, dated March 6, 1893, says that national banks—owning a capital of a little over \$900,000,000—annually loan more than \$2,100,000,000 to the people. Thus they draw interest on about three times the amount of capital in their business. They realize nearly twenty-six per cent interest. One third of their loans consists of money, two thirds of wind. Through the outrageous *legal tender* laws and their associates in iniquity—the *laurels* for the collection of debt—the people are compelled to go into the bucket shop of the national banks and submit to being fleeced or, otherwise, have that operation performed by the sheriff or his undertrappers. Let no one deceive himself with the idea that all this wrong is committed inadvertently; were such the case there would be some mitigation for the wrongs committed. Editor B. O. Flower, of the *Arena*, in speaking of the economic crimes of the day, says that he cannot help but be convinced that there are brains behind them; that they are purposive.

The infamous Hazzard circular gave the following advice: "The European plan" (of slavery), "led on by England, is capital control of labor by controlling wages. *This can be done by controlling money.* The great debt that capitalists will see to it is made out of the war must be used as a measure to control the volume of money." The plutocratic press denies the authenticity of the Hazzard circular, yet its genuineness is affirmed by the events of the past and the conditions of the present. The little bunko men and the bucket shop keepers are assiduously hunted by the police; but the great bunko game of the national banks is aided by the general government, which, during the last twenty years, has used its whole power—through financial legislation—to appreciate the value of money and decrease the value of labor products. The success of our perfidious legislators is evidenced by the millions of tramps and paupers on one side, and a few thousand millionaires on the other. The banks are not only a unit in plundering all actual industrial interests, but they are also prepared to suppress all opposition within their own ranks. They skin the people alive, hoard the money in the banks after covering all property in sight with cut-throat mortgages, and then suspend. That's a way money sharks have for raking in the homes of the people; the "lower classes" will thus become more amenable to the ruthless sway of their oppressors.

Wealth producers never need expect to retain the good things their willing hands fashion, to enjoy the benefits they create, until they operate and control the method by which the exchange of wealth is carried on. As long as legal tender money obtains, so long will the money lords control the laborer. The first choice of the bankers is the single gold standard; his second choice is a bi-metallic standard of gold



and silver; but, driven to straits, he is willing to take *any legal tender money* as long as it is conjoined with laws for the collection of debt. The advocates who favor the free coinage of silver may be well-meaning, also those who favor the demonetization of gold only that they may replace it by a full legal tender fiat money, but for all that they are working for the perpetuity of financial thievery.

Destroy legal tender money and you will eliminate that class of men of whom Heinrich Heine says: "His counting-house is his church, his desk is his pew, his ledger is his Bible, his stock in trade the holiest of the holy, the bell of the exchange his summons to prayer, his gold his god, and credit his faith."

To promote the general welfare, to *secure justice* are purposes set forth in the constitution of the United States as objects sought to be attained in forming the union; yet what are the facts of the action of government? Instead of securing equity to all men and women under its flag, records and experiences constitute a continuous outrage upon human rights. The legal tender money infiction is the very flower and bloom of human greed and rapacity. It is the backbone of the whole system of robbery to which the masses of the people are victims.

The agitation, inaugurated by the FLAMING SWORD, for the destruction of money, *legal tender money*, is that little cloud, no larger than the hand of a man (hand, power of the divine man in ultimates), that is already assuming threatening proportions; it will expand until it shall overcast the entire political firmament. The lightning flashes! The thunders roar! The cyclone that shall level the stronghold of modern rascality—the money superstition—is coming!

DESTROY THE POWER OF MONEY! ABOLISH LEGAL TENDER!  
*Demonetize gold!—Carl Gleeser.*

### LET THE BUBBLES BURST.

My failure simply illustrates the great folly of permitting one's self to be in debt beyond the reach of reasonably quick assets for relief when the hour of difficult borrowing comes. When people are in such condition, and the stability of existing financial conditions is shaken, the result is inability to borrow, suspension and failure. Business is largely done with borrowed money. Confidence in the maintenance of sound financial conditions is essential to legitimate lending. That public confidence has for some time been shaken in the ability or capacity of the government to maintain gold payments is evident. The natural impulse of banks in such times is to strengthen themselves against some possible and unusual draft. Then comes inability to borrow, decline in prices; suspension and bankruptcies follow. The country is possessed of enormous resources, which are at the command of the government, and it should say and act in terms and ways that will satisfy the country without ambiguity or uncertainty that gold payments will be maintained.—*Ex-Gov. Foster.*

Ex-Secretary of the U. S. Treasury Foster's recent failure—which, like every other large failure has involved many other smaller ones, turning hundreds of poor people out of employment, which means to them hunger and distress, if not starvation—illustrates also, especially his explanation of it, many other unspeakable follies of the present iniquitous financial system. Under a pretended specie base system (and specie or gold base is, in reality, never anything but a

pretense, the liabilities always being several hundred times the amount of the debt paying money, or available assets) the whole matter of business is based only on public confidence, and when that fails, nobody, except the actual holders of debt paying money at the time, is safe. In England, in 1825, after the legal tender bank note—similar in principle to our greenback during the war, though not crippled by law as that was—had, without a sovereign of gold in circulation, destroyed Napoleon (during the folly of contraction to return to the pretense of specie base, and the destructive panic which it caused), "The bankers, on the verge of insolvency themselves," as Alison declares in his history, "sternly refused accommodation even to their most approved customers; persons worth £100,000 could not command £100 to save themselves from ruin." Banker Foster himself well knows that when bankers (for their own benefit, as they did this time) start a money pressure they must look well to it or the wind they raise will become a whirlwind and sweep them, also, to destruction; it will, at such a time, make little difference what proportion a man's debts bear to his property, other than money. The stocks and other forms of supposed reliable value on which bankers and business men largely depend as security for loans, often prove to be merely wind when the great bear gambler, in the language of the street, "jumps on them." In "Men and Mysteries of Wall Street," the author informs us that when the great operator, Jerome, was boasting of his ability to destroy any stock, some one suggested that at least the Ohio Life and Trust Company was a good stock. When informed that its present value was 108, he immediately shouted, "I'll sell a thousand at 50, seller one year." "Take 'em!" shouted a broker! Sixty days after, the Life and Trust Company failed for sundry millions, and dragged, not only Wall Street, but the entire commerce of the country with it."

Note the great banker's fatal admissions. Under the present system, devised for bankers for their own aggrandizement and the ruin of the great mass of small operators and great numbers of large ones, "the hour of difficult borrowing" periodically and inevitably comes, which is the hour of doom to thousands. Confidence in the ability of men to do that which is impossible, that is, permanently balance billions of debt against less than millions of debt paying dollars, is necessary to "legitimate lending." Bankers have devised a scheme by which government must needs perform impossibilities; that is, maintain the payment of all obligations in gold, practically balancing the value of one of the scarcest commodities—hence, for any one nation, most fluctuating in its supply and therefore in its value—against the sum of the values of all other commodities. Failure to do this impossible feat on the part of government must not only destroy confidence in the stability of government finances but in private as well, and so cause the debt paying money to be hoarded and general ruin to follow. The whole banking business of the country, including government financing, is a great and merciless confidence game. The natural impulse of bankers, when their operations have precipitated panic and general ruin, is to save themselves and what plunder they can from the wrecks of their numberless victims. The world has, now and again, been horrified at the rehearsal of the stories of pitiless wreck-

ers who, by deceptive fires and beacon lights, have lured a few vessels, with their precious freight of human lives and property, upon hidden breakers that they might enrich themselves by the salvage; but their whole horrible business has been less than a drop in the bucket compared with that of bankers, wrought out in the same line and upon like principles.

According to this Solomon, after having set up in the interests of bankers such a system of spoliation of labor, government should use its great powers, at whatever cost to the people, to keep it right side up and in working order. We say rather let the government keep its hands off so far as giving aid to such an iniquitous scheme of robbery is concerned, or, rather, take vigorous measures to fully and speedily end the oppressions of the people of which it is the prolific source. Our new controller of the currency, Mr. Eckles, among his recent utterances, urges that when the country comes into straits because of its false and ridiculous financial position, bankers—to favor whom it has put itself in such precarious position—should come to its rescue, something they seldom do except in pretense unless they are forced to. But think of the ridiculous farce that makes government—from whose vicious and unjust acts they have obtained their power—the cringing and pitiful dependent of merciless Shylocks!

O thou who didst in the beginning of this age enter thy typical temple, drive out the money-changers and cast forth their implements, including money; hasten thy coming to complete in thy antitypical and real temple, thy humanity, the work thus typically begun! We joyfully recognize the fact of the bursting of financial bubbles, now agitating the whole world, as unmistakable signs of thy coming and of the speedy ushering in of the kingdom of righteousness, for the coming of which in earth thou didst teach us to pray.—O. F. L.

## SOCIOLOGY.

### "A SOCIALIST MILLENNIUM."

Herr Richter, according to the *Chicago Tribune*, *et al.*, has placed the Lord Jesus, with his Utopian ideas of a kingdom of righteousness in the earth, entirely in the shade. It is a great mistake. The love of God and of the neighbor are not, after all, to comprise the foundation of the kingdom of human righteousness. God cannot establish a kingdom, and the prayer authorized by the Lord is only a farce. When he said, "Thy kingdom come, thy will be done in earth as it is in heaven," he did not know the temper and genius of the human race. He ought to call on Eugene Richter and the editors of the *Chicago Tribune*, and get a few points and lessons in social ethics and the competitive system. Did not the Lord try to establish a communistic kingdom, and was it not a failure? Then why advocate a scheme that the Lord invested in and lost his money? The *Chicago Tribune* knows all about it. Its predictions all come true; then why not pin our faith to its present journalism?

The Holy Spirit is a factor in human affairs that has never entered into modern socialistic considerations. Herr Richter and the editors of the *Tribune* judge the race from

their own standpoint of moral character and possibility, hence, it is no wonder they regard it an impossibility for morality and purity to govern human association. The Lord Jesus was the germ of a new kingdom. That germ or archetype was planted, and the time has now come for the product to manifest itself. The devil, with such channels as the *Chicago* daily papers, will do his best to prevent the establishment of the kingdom of righteousness, the true socialism, the genuine communism planted by the Lord Christ. But the kingdom *will* mature, despite all opposition, and the principle of communism *will* prevail against the hell-born system that now actuates the world.

No system of communism or socialism will prevail that does not have the Spirit of the Lord God as its basis and foundation. God's kingdom is a communistic kingdom. God's kingdom will prevail in earth, and the overthrow of the money power will obtain so sure as there is a power to create and perpetuate the universe.

### Sunday Closing.

The discussion of the Sunday closing problem, though it may fulfil no other purpose, will be the means of opening the eyes of the people to the true use of the day of rest or recreation for the people who perform use the other six days in the week. Christians—so called—violate the law of God every week by disregarding the seventh day, the only one authoritatively appointed. "Christians" have no one to thank for the observance of Sunday instead of the sabbath, which God appointed not for himself but for man, but the pagan world. It is run on pagan principles, for pagan purposes, and in express violation of the service assigned it by the Lord Jesus. He found the church prostituting it to the uses of priestcraft and forbade it, both by precept and example, thereby showing that man was not made for the sabbath, but that the sabbath was made for man—not God. It was intended as a day of re-creation (recuperation) after six days of service, wherein men had devoted their time to the performance of use to the neighbor.

"Remember the sabbath day to keep it holy," was a command associated with that other command, "Thou shalt love thy neighbor as thyself." Such a love cannot be fulfilled in the exercise of the pagan principle—competism—hence the sabbath day has no bearing nor use as connected with the competitive system. Love to the neighbor is demonstrated when uses are equitably shared. When, in fulfillment of law, man serves God by serving his neighbor six days in the week, he is entitled to the seventh as a holiday, to make whole the exhausted energies of the six.

The Sunday junk shops—called churches,—will, after this, be in poorer demand than ever before, as people are becoming enlightened out of the religious bigotry and control of the priestcraft that has so long subjugated them.

"Uncle, what is the hardest lesson you ever had to learn?" asked a young lady of a veteran statesman, known for his strong prejudices. "That the man who differs from me, not only in opinions but in principles, may be as sincere and honest as I am," was the reply.—*Rural Life*.



## STEALING FROM A THIEF NO CRIME.

There is nominally, but seldom or never put in force, a principle of law that requires that the plaintiff—to have a standing, and hence redress in the law—must come into court with clean hands. Recently Judge Barrett, in New York, declared that the Clothing Manufacturers' Association, which applied for an injunction against the Garment Workers' Union to restrain the latter from issuing boycotting circulars—had no standing in a court of equity because it (the Manufacturers' Association) had not "clean hands."

Hon. Ignatius Donnelly—who, as a member of the Minnesota state senate, is the great leader against that colossal conspiracy to rob a whole vast section of the country, the Northwestern Fuel Company—created a great sensation in a recent speech, in St. Paul, by suggesting the passage of a law "exempting from punishment anybody who would steal from a proved combine." Why not? What call have the people, in their government capacity, to stand guard over the vast accumulations of thieves? If, however, the principles of justice involved were generally and impartially applied, our courts would find but little to do; the whole fraternity of lawyers would starve or have to turn to some more honorable calling.

Destroy the competitive system! *Destroy money!* Bring in the commonwealth! Establish the kingdom of righteousness in the earth, and so—in the only way possible—do away with these and all the other crimes and evils under which humanity has for ages toiled and suffered! Restrain the great thieves, and you will have no small ones to punish!—O. F. L.

## We Want No Man-Haters in Authority.

Women are beginning to yearn for their freedom although, generally speaking, they do not know how to get it. Nevertheless, they begin to feel that they are not occupying that station in the world which God intended they should. In the Congress of women just concluded in this city, they did not get much further in this direction than woman's suffrage. But we have discovered that the women who seem to think that the right of suffrage is the highest point to be attained in woman's advancement, are the ones who usually, in pronouncing the name of the masculine gender, roll out the word with a mixture of venom and revenge which implies that—so far as they are concerned—if woman ever does get her rights (bless her soul, why hasn't she taken them long ago?) *M-A-N* will stand a poor show of receiving anything but the crumbs that fall from the table. Should this happen to be the case—with the triumph of woman—and poor man (reduced to humility) were to be finally rewarded as was Lazarus, he would not have much cause to complain.

If the desire for retaliation which has possessed some of these women could take material shape, we fear that all the men would go to heaven and all the women to hell, for the Lord says, "Vengeance is mine, I will repay!" They certainly would be punished for reducing man to bondage. Their own slavery has been self-inflicted. With all due respect to woman suffragists, and with the most earnest desire for woman's emancipation, we firmly believe that, were the man-haters in fem-

nine form—who cry for woman's rights—to be the means of precipitating their sex into the abode of the damned as a deific judgment, hell itself would be outdone. Shades of the Revolutionary Fathers! Fancy the chaos! No! heaven would not be heaven without both man and woman in it, and hell would not be a respectable abiding place without a full representation of both sexes. Both abodes are necessary for the perpetuation of the universe. Like light and darkness they are co-existent and interdependent.

The difference between heaven and hell, when established in earth, will exist in the fact that in the former, man and woman will be biune, while in the latter they will be dual. Biunity is from God, while duality is from the devil. The biune being is the two-in-one being, the *vir* (man) and *gune* (woman), virgin, man-woman. This was the character of those whom John the Revelator, looking down to the end of the age, saw standing on Mount Zion singing the song of Moses. This will be the character of the sons of God to come forth from the Motherhood of God—the Minerva, not yet materialized—as the product of the Christ seed planted at the beginning of the age. Being male and female in one form, made in the image and likeness of God, they will constitute the supreme expression of the masculine and feminine potency. While the world at large knows nothing concerning this new kingdom to be born, this God race to come forth at the end of the age, yet from this ideal concept—soon to be again realized in the blending into one, of the masculoid and feminoid—must be regulated our civic codes for the relation to be sustained between man and woman.

What a magnificent and glorious conception! Through it man is revealed not as superior to woman, or woman to man, not even as a dual, vidual (divided) being, but as one, with the masculoid intelligence and the feminoid love is this highest expression of deific creation made manifest. No wonder that when they appear they will come, as Christ prophesied, "with power and great glory." With such a standard of the ultimate possibility and destiny of men and women, it is not possible for Koreshan Science to go astray in indicating the rightful position to be assumed by woman in a reorganized social economy.

It is difficult to conceive where some women have imbibed the notion that with the coming re-adjustment, man is to be "under woman's thumb." In hell—which, when properly ordered, will be rather a respectable sort of a kingdom, although a counterfeit of heaven—the principle of dualism will obtain. Even this reflex of the deific concept (for the devil is never original) does not admit of woman's superiority to man. The dual, divided, conception of the supreme relation existing between man and woman is associated with the idea of counterparts. This notion of counterparts in the vidual form could never stand for a moment if we were once to admit a lack of balance in the relationship. Hence it will be seen that even the devil, while clinging to the least objectionable form of sensuality—for men and women in the divided state must always partake more or less of animalism—does not, himself, admit of an inequality of potency existing between the sexes.

Now it is easy to perceive why some women reformers hate men, and desire to subjugate them. They have fallen into this fatal error of woman's superiority to man, which

does not obtain in either heaven or hell. Being possessed with this fallacy, they are naturally seized with a desire for revenge for the seeming injustice which man appears to have perpetrated on woman. As a matter of fact there is no real injustice existing in woman's, at present, inferior position, when we consider the law of sequence which has brought upon woman a curse rightfully inherited. Woman was the original tempter, and is to this day; else why does she still persist in arraying herself in all the finery and gaiety conceivable? Why does she still strive to render her form and personality so petite and fascinating? Prevailing modes of feminine fashion are of themselves sufficient evidence that woman still clings to the curse. We hail dress reform as a boon to the sex, but where this new custom in woman's dress deviates from the idea of simplicity and modesty it defeats the object that should be desired and attained.

We refer to the curse originally placed on woman for tempting man. The nature of this curse, has been so frequently dilated upon in these columns that we shall refrain here from more than an incidental reference to the subject. It is somewhat discouraging, however, to find such a large and representative body of woman as convened at the recent Congress so ignorant or callous to the advocacy of a principle, the triumph of which among women can alone give them liberty and equality with men. No woman fully alive to the nature of this curse and the paramount importance of its elimination from society can be a man-hater. Its recognition renders woman self-flagellating and self-condemning. Such a woman does not find the opportunity to denounce and hate man. She is too busy expelling the evil in herself. A full recognition of the character of this curse transforms woman from a proud, self-asserting and dominant personality into a humble, beautiful, Christ-like character trustfully kneeling at the throne of grace, patiently waiting for that baptism of fire which shall not only lift her from masculine bondage, but exalt her to the eternal throne where, conjoined to that from which she was parted in her self-inflicted fall, she shall live on and on, eternally clothed in the white raiment of chastity, and made replete by the munificence of the Father-Mother God.

It is refreshing to note that Ursula N. Gestefeld, a prominent delegate to the Congress, has had the moral courage and keenness of perception—lacking with most of her co-workers—to take hold of the fundamental question in her admirable work entitled, "The Woman Who Dares." This book should be read by every woman wishing to be in harmony with the great reform work of the age. The cause of woman suffrage pales before the importance of woman's rebellion against sex slavery. Let this be made the key-note of the reform movement, and all else will go with it. Woman suffragists and temperance workers will be found howling their pet theories with the culmination of the labor revolution now about to break forth, and their voices will be drowned amid its fury. Woman will first imbibe commercial wisdom and integrity in the domain of sex; then her right of suffrage—with other rights which are inherently hers when she stands forth her true self—will readily follow; but man-haters in the feminine ranks must go to the rear. We want no such women in authority, for the sufficient reason that they possess no real comprehension of the woman question,

and of woman's essential relations with man when chastity and celibacy shall be the guardian angels of the new civilization which shall make all men and women free and equal.—C. J. M.

### THE LABOR PARADISE.

The condition of the unemployed in Melbourne and other large cities of Australia remains unchanged. On April 14, a large party of English emigrants to Australia were induced to return by the agent of labor organizations, who represented to them the frightful condition of the working classes already there.—*Exchange*.

Some few years ago the labor press was filled with praises of the achievements of organized labor in Australia. Their political successes received especially favorable comment. In view of the developments of the last few months, we are justified in the conclusion that the foundation on which the leaders of the Australian labor movement had builded the prosperity of their followers was a substructure of sand. At the present time, New Zealand is reaping a harvest of enormities upon its great achievements along similar lines. Having some knowledge of Australian statesmanship, we predict that in the near future the dead sea fruit of modern politics will turn to ashes in the case of New Zealand as it has done in that of Australia. The prosperity of Australia—the praises of which have been sung far and near—was a sham prosperity. Australia has tripped the light fantastic at a rapid gait; having danced, it must now pay the piper. Two years and a half ago—after a year's personal investigation in Australia of economic reformatory processes there in vogue—we gave a forecast of the very disasters that have now overwhelmed that country. The inferences then deduced have been verified by recent developments.

The labor paradise in Australia of a few years ago seems to have developed into a labor hell. The labor paradise in Australia was builded upon gold. Over a \$1,000,000,000 worth of that metal having been dug in that country (containing a population of less than four million inhabitants) during the last forty-five years, it would seem that they should have had an abundance of money; that is, according to the popularly entertained ideas upon the subject; but, alas for human calculation, the actual fact of the matter is that—beside all the money dug out of the ground—more than \$600,000,000 of money has been borrowed, mostly from England. According to statistics the prosperity of each colony always corresponded to the amount of money that the particular colony had borrowed, and the prosperity prevailed until the money so borrowed had been expended. The London *Economist*, some three years ago, after carefully considering the status of Australian finances, made the statement that the colonies would have to make continuous loans merely to pay interest.

Whenever a person, a community, or a nation begins to borrow money, trouble begins. The debtor is asked to pay more money than he borrows; as he cannot increase the volume of money, the effect is to make debentures perpetual. One half of a per cent of interest in its nature is as vicious as ten per cent; the animus is the same; if sufficiently long continued, the effects resulting therefrom would be as calam-



ious as those resulting from the greater percentage. Australia at present pays out half of the value of her exports for interest due foreign creditors. Very soon all Australian products combined will not satisfy the claims of the rapacious creditor class. As of old, men say,—"Go, let us build us a city, and a tower, whose top may reach unto heaven." But no philosophy of fallacious man will build a tower (initiate a process of orderly development) that will "reach unto heaven," become the heaven in earth, the labor paradise. The future—while in a certain sense a negation of the past—is also an affirmation of the past. The different phases of human development are not a matter of accident, of hap-hazard chance. Each phase is a necessary step in human growth and development, and in a modified form will remain a co-ordinate factor with all the distinctive successive manifestations of human fellowship. The many religio-governmental-economic contradictions will be, yes, have been, synthesized; opposites will be reconciled, blended into unity. Individualism, developed into respect for the individuality of others, will become identical with communism; faith and rationalism conjoined will lift men from superstition into the clear light of the knowledge of God; authority and liberty balanced will maintain order.

There may be readers of this paper who will shake their heads at this statement; at the present state of their understanding it may seem inconceivable. Koreschanity says that the successive order of social relationship is about to develop into the simultaneous order, and that under this aggregation—this summing up, as it were—the highest felicity of the race will be realized. The heaven in earth can only be realized in conformity with eternal law. Those who wish to be instrumental in establishing the labor paradise must first have a knowledge of the laws operating in the process; second, they must observe those laws, be obedient to them in their effort. Some scoff at our claims; the average mind sneers at our methods. The question arises, are all the laws of being, all the laws that control the phenomena of the universe generally understood and admitted? Is it the average mind that pierces the veil of nature's mystery, analyzes the modes of its manifestation, and sets forth in a rational manner the discoveries so made? Has not every advance in science been combated by the average mind, the mind that denounces every new proposition advanced, as an attempt to practice fraud and imposition on the unwary? There may be perception of phenomena, of truth, according to inherent laws of universal nature, laws that are not yet generally understood and therefore generally admitted. People cannot deny a decided differentiation in physical and mental capacities. Does it not appear equally rational that there is a corresponding distinction in the psychic and pneumatic abilities, both perceptive and executive, as obtaining in the humanity?

We are perfectly convinced of the existence of an immaterial but substantial spiritual domain, not apart from the material world or the humanity, but interior to it; it is the active vivifying factor of the material world. The New Jerusalem that is about to descend—or unfold—from God out of heaven holds within itself the power of accomplishing that which man has vainly attempted, namely, the labor paradise.—*Carl Gleeser.*

### The Crisis in Germany.

The German Reichstag—having shown its unwillingness to accede to the wishes of the Emperor's military bill demanding a large addition to the military budget (necessitating additional taxation, in order to increase the army—has been dissolved. In an address, delivered to part of his army at the Tempelhofer field, the Emperor made the statement that he purposed to carry out his views at all hazards. The governmental newspapers now declare that the imperious young ruler did not mean to convey the idea that he would attempt to govern in defiance of the German constitution. It was not strange at all that the German press should have understood the emperor to mean that which he now disclaims. There are at least two distinct instances in the last forty years wherein the Hohenzollern dynasty has violated the Prussian constitution. The people of Germany are not so ready, today, to yield to the pretension of absolutism by their rulers, and William II. must, "will he nil he," modify his impetuous remarks, the first report of which is no doubt authentic.

Of course his officers of the army were in sympathy with him on his military projects, and heartily applauded his words of disapprobation of parliamentary action, but a great wave of popular indignation has induced the Emperor to inform his people that he will abide by the decisions of the people, and conform to the constitution of the German Empire.

The election necessitated, is now the all absorbing topic. The German government is now attempting to influence the people in favor of the army bill by spreading misleading reports of unusual activity in military circles in France. The opposition, therefore, sent reliable correspondents to France to inform itself as to the truth of such rumors; by personal observation they have satisfied themselves that the reports are untrue, and that there is no unusual stir or activity on military subjects in France. The Centre Party (Catholic) is becoming more democratic. The Social Democratic Party is numerically the best and strongest political organization of the campaign. With its one hundred and fifty candidates already in the field it presents the most ominous opposition that has ever confronted the conservative element of Germany.

We stand on the eve of stirring times; we fear that the struggle now under way will eventuate in the most sanguinary conflict the world has ever seen. The world-extensive system of legalized robbery will find its fruitage in universal internecine war.—*Carl Gleeser.*

Discover what will destroy life, and you are a great man;—what will prolong it, and you are an impostor! Discover some invention in machinery that will make the rich more rich, and the poor more poor, and they will build you a statue. Discover some mystery in art that will equalize physical disparities, and they will pull down their own houses to stone you.—*Bulwer Lytton.*

There lies no nobility, no dignity in evil retort of any kind; evil is evil when returned as much as when given.—*George MacDonald.*

## GLEANINGS FROM THE LORE OF KORESH.

*The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.*

**ANointing POWER.** The word *Christos*, *Christ*, means anointed or oiled. In the typical dispensation there were two distinct applications of the anointing power; the one was anointing (*oiling*) for the priesthood, the other, for the royalty. Both of these typified the oiling of the human mind, and pertained to the two domains of the mind; namely, the will (priesthood) and the intellect (royalty). Jesus said, "whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The flesh here means the will or affectional principle (the sacerdotal domain), and the blood, the intellect or truth (the royal domain). In the outward degree it signifies the very substance of both his flesh and his blood, which were to be partaken of through their transformation or conversion to spirit. Therefore, in the outward degree, to eat his flesh and drink his blood means to appropriate his substance and nature; a process simple enough when the mystery of mind supremacy is understood.

The word *Christ* or *Christos* means neither truth nor love; it means anointed, that is, oiled. As applied to the divine influence upon man, it pertains either to a state of enlightenment—to come into a knowledge (science) of things from the divine standpoint—to come into life from the same point of view, or to come into the possession of both truth and life. One may be illumined in divine knowledge, such a one is anointed king, or one may come into divine life, such a one is anointed priest. The anointing is the mere process of conferring the degree, and confirming the attainment.—1. 2, 3, 19.

**WORD—ITS TRANSMISSION BY SPEECH AND BY PROPAGATION.**—The germ and sperm of reproduction conform, in special characteristics, to parts of speech; for instance, the vital germs and sperms are active, passive, neuter, etc., corresponding to language itself. Jesus was living language; that is, Word, the Word, because he was the aggregate of the transmitted Word of God.—Logos, Dabhar, Verbum. As declared in the foregoing, the two phases, spoken and propagated Word, are specially noticed. These two are specifically denominated, by the Lord, his flesh and his blood. He attempted to impart the truth by language or speech to those of his disciples who were ready to sacrifice their lives to the propagation of his gospel, but he knew that without the literal impartation of the substance of his being, there could be no further exhibition of truth, and thence of life, to the age. So he explicitly declared: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you;" and "when he, the spirit of truth, is come he will guide you into all truth;" and "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," "and he will show you things to come." 11. 2, 3, 67.

Alchemy comprises the very foundation principle—the substratum—of the constructive classification and nomenclature of cosmogony.

## PUNGENT PARAGRAPHS.

The brink of ruin is often the gate to heaven.

"The fool hath said in his heart, there is no God"—but gold.

The love of God and the love of money cannot dwell in the same breast.

The soldiers of God may be few, but they are sufficient unto the battle.

The most troublesome borrowers are those who are always borrowing trouble.

An evil desire is the father, and an evil thought is the mother of an evil act.

The man that starts out to be a reformer, should first form a partnership with God.

The dual man thinks the preservation of the race is due all to his efforts and means of propagation.

It is when a man is going to the devil at breakneck speed that there are the fewest breaks in his gait.

The great trouble with this country is that it is putting on too many airs—millionaires—on to congress, the senate, etc.

The horse upon which sat One with a pair of scales was black because he signified justice; justice always appears black to the evil doer.

The business of whaling, although almost discontinued in the northern seas, is still kept up in the family discipline, producing any amount of blubber.

Some people never find out that there is joy in giving, because they do not give enough.—*Ram's Horn*.

Let them cast in the widow's mite, and see how it is for once.

The clergy of Melbourne, Australia, after upholding the preying of one upon another with their dollar god, are now praying to the Lord to preserve their prey to them a little longer.

The prophets of the ancient Jews and the profits of the modern Jew bankers have no relation except the relation by the law of opposites. It shows how far they, as a people, have degenerated.

The golden calf of the Israelites was ground to powder and strewn upon the waters, but the Americans are letting their golden calf grind them to powder and the waters of destruction swallow them up.

It is of the mercy of God that the wicked man does not realize his evil condition. It is only when we ascend the mountains of divine love that we can see how dark is the valley of sin, from which we are emerging.

The written Bible is not God, nor is it the word of God; it is simply the best expression of the Word. "The Word was God." "The Word was made flesh and dwelt among us." He, Jesus the Lord, was the living embodiment and exemplification of the Word, expressed in the living principles of his life and the organic form of his being.—*J. S. Sargent*.



## CONTRIBUTED.

*The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.*

## How Can Ye Escape?

In one aspect of the case it is amusing to see the antics of the would-be social reformers, and to hear them prate about equity and justice. Their endeavors to establish equitable relations between man and man will be about as fruitful of good results as are those of the so called charity societies in abolishing poverty. The truth is that neither the farmers' nor the laborers' organizations want justice established any more than do the charity organizations and the church. Establish justice and all these means of advertising their sanctimoniousness would be abolished, and Othello's occupation gone. If, instead of kicking against the usurpations of capital, these kickers would go off and kick themselves for awhile they might kick to some good purpose if they should, by the operation, jar an idea loose from their inanity. There is little hope that even this much reform will be accomplished, as they have started in on a braying match and are lost in mutual admiration of their German-silver voices and their large ears for music. This may look like severe language, but before one has investigated Koreshanity to any great extent he will conclude that it is moderate language for assenigo stupidity.

If the social reformers will take time to patiently search for the cause of the misery which seems to be the lot of the great majority of mankind, they will find it had its origin in selfishness, and that the first place to begin the reform is in themselves. I would as soon live under a despotism of capital as a despotism of labor. Trades-unionism is just as despotic and just as arbitrary, when it gets power, as any act of capitalism. It is a case of hyena and jackal. Capitalism must go; so, also, must the wage system, as there can be no room for such hell-born devices in the kingdom of righteousness. Many years of labor along the line of the no rent, no tax, no interest road to freedom, has taught me that the average farmer is more solicitous in robbing himself and family for the benefit of the gilded tramp whom he worships, than he is for the well-being of his fellow man. If he happens to have accumulated a little more worldly goods than his less fortunate neighbors, he immediately arrogates to himself virtues and superiority, and becomes the dictator in his small circle, because wealth, not moral worth, is the true standard of greatness. Nearly every man who is not yet crushed beneath the car of juggernaut is figuring how he can make a position where he may be able to shine in a limited circle, with the transient flicker of the glow-worm. I have been treated to so many exhibitions of the fellow "craft" of the Alliance that it has more than disgusted me. It was a well-known fact that farmers, as a class, were jealous of each other's prosperity; if one neighbor was doing a little better than his fellows, it was just cause for hatred. This gave a class of idlers who live by their wits the opportunity they sought, and the farmers welcomed them with open arms. There has not been a time when the farmers

and laborers could not have settled their grievances without war or trouble of any kind, if greed and folly had not stood in their way.

## CO-OPERATION THE ONLY SOLUTION.

Some will say, "We have tried that and failed." There have been enterprises started under the name of co-operation, but the name was as far as they ever got on the road to the truly co-operative commonwealth. Every movement based upon the competitive system—even though it be called "co-operative" by its founders—must prove a failure. To be of any practical benefit it must eliminate selfishness and greed. This is absolutely necessary, for competition is a seething caldron of hate, to which domain belong strife, bickering, war, famine, murder, robbery, sorcery, lying, adultery and hypocrisy. It has come to my knowledge that good members of the Alliance have charged an advance of sixty per cent over the market price of wheat to suffering, poverty-stricken brother farmers who were in need of seed grain, and then, on top of that, charged ten per cent interest on a seed grain note, and chattel mortgage on the crop! This is usury with a vengeance. To make the performance doubly damnable, I find some of the perpetrators active members of the church. Another Alliance man, did not consider it anything but legitimate business to take advantage of his neighbor's necessities and charge him a seventy-five percent advance above the market price for hay, which his neighbor was obliged to pay or see his stock perish.

These acts are not so much to be wondered at when we consider that they emanate from the devil's domain, and are bolstered up by fallacious church dogmas. Yet the large majority of the people's party are composed of this kind of material, and are hand in glove with the whiskey and beer element because, forsooth, as their great political acrobat stated in convention, "The farmers raise barley and the breweries furnish a market for it." I believe I have seen somewhere that a bushel of corn will make four gallons of whiskey. Government tax on four gallons of whiskey is \$2. The whiskey ripened on the Jay-Eye-See process sells for \$4 per gallon, making \$16 for four gallons. Of this the government gets \$3.00, the farmers 25 cents, the railroad \$2, the manufacturer \$4, the vender \$0.25; the wife and children of the consumer get kicks, curses and robbery; the user gets hell, while the producers and tax payers foot the bill. We are expected to look to this class of men for the formulation of a just economic system, men whose every corpusele is a poisonous miasma and who are saturated with the leprosy of lechery, fusel oil and nicotine!

NOTHING BUT THE BLOOD OF CHRIST can reach down deep enough into the cess-pool of human hate and corruption to cleanse the sanctuary and make it a fit abiding place for God's Spirit. Many preach it, but only Koreshanity can show the way to the fountains of living waters. Now is the accepted time! Do not be deceived! We are in the eleventh hour; the accounts will soon pass out of your hands and be adjudicated. A friend said to me the other day: "I like the way the FLAMING SWORD cuts into capital, but there is no religion about it." This friend is an Ingersollian, and thinks that Ingersoll knows more than Jesus Christ. In spite of this *ipse dixit*, the fact remains that Koreshanity

is a religious movement; the greatest religious movement of the grand cycle of Mazzaroth. It is the culmination of the divine kingdom in earth; it ushers in the time when the Father's will will be done in earth as it is done in heaven. Then will come the divine system of co-operation in the performance of use to the neighbor. The cost of production will be the basis of equitable exchange; money will be eliminated and with it, taxation, dividends, coupon clippings, rents, interests and tariff robberies. Leaders for this movement cannot and will not, be found in the slums, or be backed by this or that political party and whiskey. The modern church and so called science cannot figure in it, for they are now wallowing in the filth of the devil's cess-pool; nothing can be heard from them but now and then a grunt of satisfaction as they lie buried in its slimy depths. God's chosen vessels—who have been prepared by a weary age of watching and working in the vineyard—are about to be purified by the fires of regeneration and made ready to fulfil their Lord's pleasure. The Messenger, the living sacrifice, awaits the last stroke of time, and the sons of God will be born in a day. The morning light can be seen streaking the east. God speed the day! Watchman, what of the hour?—*W. H. Pavitt.*

#### THE CORNER.

##### THE OWNERS OF THE UNIVERSE.

"Let us corner up the sunbeams  
Lying all around our path;  
Get a tract on wheat and roses;  
Give the poor the thorne and chaff.  
Let us find our chiefest pleasure  
Hoarding bounties of to-day,  
So the poor shall have scant measure  
And two prices have to pay.  
"Yes, we'll reservoir the rivers,  
And we'll levy on the lakes;  
And we'll lay a trifling poll-tax  
On each poor man who partakes;  
We'll brand his number on him  
That he'll carry through his life;  
We'll apprentice all his children,  
Get a mortgage on his wife.  
"We will capture e'en the wind-god,  
And confine him in a cage,  
And then, through our patent process,  
We the atmosphere will save;  
Then we'll squeeze our little brother  
When his lungs be tries to fill,  
Put a meter on his windpipe  
And present our little bill.  
"We will syndicate the starlight,  
And monopolize the moon!  
'Claim a royalty on rest days,  
A proprietary noon;  
For right of way through ocean's spray  
We'll charge just what it's worth;  
And drive our stakes round the lakes—  
In fact, we'll own the earth."—*Selected.*

#### Is All Safe?

There is no strange handwriting on the wall,  
Through all the midnight hem no threatening call,  
Nor on the marble floor the stealthy fall  
Of fatal footsteps. All is safe. Then fool,  
The avenging dories are shod with wool!—*W. Allen Butler.*

#### SHARP CUTS.

"What a fool he must be who thinks that his *El Dorado* is anywhere but where he lives!"—*Thoreau.*

Homes make patriots. Money sharks despoil homes and rob the nation of patriotism.—*National Tocsin.*

Happiness is not based on the appreciation of others, but on the consciousness of one's own honest labor.—*Prof. Virchow.*

To steal or to starve, that is the question, and the only one that seems to be open to an honest man nowadays.—*Golden Rule.*

Truly we have the best banking system in the world—best for robbing the depositors of their hard earned savings.—*Alliance Independent.*

"You take my house when you do take the prop that doth sustain my house; you take my life when you do take the means whereby I live."—*Shakespeare.*

It is now a demonstrated fact that some men have been made enormously rich by law, and millions have been made poor by the same methods.—*Southern Mercury.*

Slander and robbery are twin sisters—the former a psychic counterpart of the latter, and both subject to the same effect of nature for injury done.—*Light of Truth.*

The issue, and the only one that will bring relief by its settlement, is the financial issue. Every man must lose no time in informing himself on it.—*Columbia Cotton Plant.*

Those who are so anxious to keep the farmers from taking a hand in politics are the gentlemen who have been skinning them by law; they don't want to be found out.—*Southern Mercury.*

The next thing we know the courts will be "enjoining" the man who kicks because he is hungry. Say, friends, we are nearing the end. The people won't stand it much longer, sure as you live.—*Road.*

John Burns, last Sunday, in a speech at Hyde park, London, described parliament as an organized conspiracy of land and capital. Machinery, nowadays, he said, was the crown of thorns on the head of the labor Christ, who was being crucified between the two thieves, capital and landlordism.—*Ex.*

When the Kansas farmer loses his home by mortgage, it is due to his shiftless habits and extravagant living; when a bank fails, it is because depositors have "withdrawn their funds;" when a manufactory shuts down, it is due to stringency in the money market in New York, general unrest and lack of confidence. But after all we have to confess it's the tariff—on money.—*Nonconformist.*

Nearly all our railroads are owned by subjects of other nations, our trust bonds held in Europe, a vast per cent of our farm mortgages the same; yet the jackasses in high places, behind the press and pulpit, look wise and dwell upon the "balance of trade" of American gold going to Europe to "pay for goods," "traveling expenses," and the like for American husbandmen who are off sightseeing. All on account of the tariff! —*Nonconformist.*



## WELCOME TO JUNE.

Beautiful and happy June time!

Wondrous days of cheer!

With your brightness and your sweetness,

With your fulness and completeness

You are welcome here!

Welcome, every opening blossom,

Silver, gold and blue,

Matchless pearl and rosy drosses,

And the fragrance each possesses,

(Glad we are for you.

From beyond the supple arches

(Ours the sun's warm rays,

And cold winter's crystal masses,

Metamorphosed into grasses,

Make these lovely days.

And the merry birds of summer

On their flitting wings,

From the early morning blazes,

Till the gentle evening hushes,

Each a glad song sings.

And the soft caressing ephraim—

Whence and whither they?

Laden without weight or measure

With the host of floral treasures

Gathered on their way.

Oh, I hear the distant ripple

Of the meadow rill,

Where the lamb its mother follows

Over hills and into hollows

Where the world is still.

See the clouds of silver whiteness,

Watch the sun go down,

View the silent midnight glories,

Theme of new and olden stories,

Earth's unfolding crown.

All these things fair June has brought us,

Scattering far and near;

Then farewell genial brightness,

Diamond glitter, snowy whiteness

And your merry cheer.

Every living passing beauty

Speaks so well to me,

Tells me of our God in heaven,

By whose hands all gifts are given

So abundantly.

He who guides the passing seasons

Loveth human souls,

And his mercy he is sending,

Light and peace and joy unending,

And each life controls.

Then let every grateful spirit

Render ceaseless praise,

For the bliss of life that fills them

For the power of good that thrills them,

Through those glad days.

—Lucy S. Rogers, Mount Lebanon, N. Y.

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"New Occasions."

No. 1, vol. 1. of *New Occasions* has been received. It is published by C. H. Kerr & Co., 175 Monroe St., Chicago, Ill. Subscription, \$1.00 per annum. This monthly magazine, devoted to social and industrial progress, is edited by B. F. Underwood. The initial number is a perfect gem. Among the contributors are the following well-known writers: Dr. Edmund Montgomery; Dr. Lewis G. Jones; M. C. O'Byrne; M. C. C. Church; George Jacob Holyoke; Capt. R. C. Adams; Miss Nelly Booth Simmons and others.

## In Review.

"How We Can All Get Rich," by William H. Van Ornum; published by Charles. H. Kerr and Co., 175 Monroe St., Chicago, Ill. It is a small pamphlet in which the author attacks the property rights that obtain at present. He claims that the methods by which millions are amassed exist by virtue of human enactments in defiance of the inherent nature of things, and that the evils of great riches on one side, and poverty on the other will disappear when the enactments are abolished. Speaking of the nature of property he says:

"Henry George makes production the basis of the right of property, and declares that whatsoever a man has produced that thing is his against all the world, to do with it as he sees fit. All right! now let us apply it, and see where it lands us. Pick out, if we can, what things we have each made and claim them. Here is a watch, for instance. Now, who made it? There are several kinds of metal in it to begin with, which have come from widely different places. Different men have taken those metals from the earth; different hands have forged them, shaped them, fashioned their several parts, and finally assembled those parts until the watch has been completed. May be the labor of a hundred men, a thousand for all I know, has from time to time gone to the making of that watch. Which one of all them has made it, and is therefore entitled to claim it? Will any of you tell me? Are you going to divide it up among all those whose labor entered into it; or are you going to give it to some one of them? And if so, which?"

"I think I hear some one say that the last one is entitled to it, on the supposition that each contributor toward the finished watch received his equivalent when he parted with the particular part which he had made. But when those parts left the hands of their producers where did they go? Why! into the hands of the so called employer, for a wage, which was only a small proportion of their value. Those workers had no choice in the matter. They were compelled to accept that wage or starve, simply because the laws which define and regulate this institution of property have given the land to another, upon which they must work, and from which they must take the material from which to make watches. That other has practically the power of life and death over them; so that the element of compulsion comes in along with deception, which blinds them to their rights and invalidates the transaction. They cloud the title of the master; for even the law recognizes that fraud and duress vitiate any transaction."

The author shows that there is, at the present time, not a rightful title to property in existence. The millionaires have acquired possession of it through legalized stealing; they are maintained in their unrighteous point of vantage by government. The author's plan for getting rid of this anomaly is to starve out the executive branch of the government by getting possession of the legislative branch of the government, and by refusing to vote appropriations.

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Isn't it strange that within the memory of man, wheat has not been so cheap as now, and never in American history has the hunger of so many people been relieved by public charity as during the past winter?—*Spectator*.

## THE LATEST SPOKEN.

**A HORSE OF ANOTHER COLOR.**—There is in New York a Society for the Prevention of Cruelty to Children, the chief aim of which appears to be to prevent the employment of children on the theatrical and spectacular stage. It matters not how light the duties imposed upon the juvenile performer in dancing, singing, playing piano or violin, or in enacting children's roles in plays, the society's agents are always on hand to prevent such performances. It has been proven over and over again that children so employed may be and are safeguarded from danger to health or to their morals; but hitherto the society has sternly enforced its decrees in every case. No children are permitted to act or play in public entertainments. There are hundreds, and I suppose thousands, of children from nine to twelve years of age employed in retail stores in New York under conditions highly unfavorable to health. A bill having been introduced in the state legislature to regulate the employment of minors in mercantile establishments, there appeared, in the company of a number of merchants who hied to Albany to oppose the passage of the bill, E. A. Newell, secretary of the Society for the Prevention of Cruelty to Children.—*Twentieth Century*.

**OPIMUM CULTURE IN INDIA.** The opium industry of India is entirely in the hands of the government, and five hundred thousand acres of land are under cultivation for the drug. Small farmers, called ryots, grow the poppy, and sell their harvest to the government; their licenses are bought by auction, and in consequence of the competition thus engendered, a bare living only is possible. "One opium cultivator demoralizes a whole village," writes Mr. Pym, who has lived eleven years in India, and who was for eighteen months an opium agent. The Governor and Council of Bombay made protest against the introduction of this industry: "It has already been tried in Gujerat," they said, "and the result was wide-spread corruption and demoralization."

Dr. Valentine, with thirty-one years' experience, writes (1) that a large percentage of mortality among children is due to opium; (2) that a large percentage of crime is committed through the influence of opium; (3) that a large percentage of murder is due to opium poisoning; and (4) that a large percentage of diseases a medical man is called upon to treat are due to opium eating. Out of one hundred and eighty suicides, ninety-seven were from opium in one district; eighty per cent were women, fourteen of them girls from the ages of fourteen to eighteen years. Eight thousand chests of opium are consumed in India, while 90,000 are sold to China, annually. "Sell the drug as far and as fast as possible among the Chinese," is the order of the government. Arguments were useless against such determined and consummate villainy: the raving of the opium eater is preferable to this.

Not content with wrecking the art of India, we must demoralize its people. Truly we are a great, a good, a Christian civilization! A triumph of progress, and a glory to the nineteenth century! Yes! we carve one nation with the sword, poison another with opium, and breed parasite upon parasite up through all the castes of society. We live

upon the labor and degradation of the poor, and to crown our infamy build up towers, temples, and "gorgeous" palaces for scoundrels and "such like."—*Freedom, London, April*.

**THE PENALTY OF WAR.**—The war for the Union is now found to have cost the North \$8,425,185,017. The census of 1890 placed the valuation of the eleven seceding states at \$5,202,100,207, or \$3,223,085,810 less than the Northern expenditure in keeping them under the flag. The fact that this vast sum represents \$80 for every human being on this earth today will aid the reader in realizing its meaning. This of course takes no account of the Southern loss. When we add to all this the suffering entailed, it will be seen that we have paid a very high price indeed for the failure of politicians to agree upon an adjustment of the slavery question. Every negro freed could have been paid for over and over again, and given his "forty acres and a mule," as Wendell Phillips advocated, and then we should have a surplus out of this staggering outlay. "Peace at any price" may not be such an inglorious phrase as it appears. The penalty of war is always a heavy one, and victor pays it as well as vanquished. In this age of common sense we should always be able to find some substitute for it. As Senator Stanford says, "There never was an international dispute that reason couldn't settle."—*Freeman's Journal*.

**EMPLOYERS' LIABILITY.**—Even the best of the laws fixing the liability of employers for accidents to their workmen fall very far short of being just to employees, while in several of the states they are flagrantly unjust or shamefully ineffectual. Some recent judicial decisions, too, have helped to make the difference between what justice demands and what is declared to be law even more glaring. At the best, employees labor under serious disadvantages when they endeavor to secure the compensation which the law provides, because of their financial inability to prosecute their cases in the courts, or to follow them from court to court when appeals are taken; and, as if to make the laws utterly useless to the poor, so called guarantee companies are being organized that, in consideration of a premium, contract to defend all suits that may be brought by employees for damages through accidents. If conducted upon a sound business policy, such companies would not be an altogether unmixed evil. If, before accepting a risk, they would insist that the employer should provide and maintain what is required by law in the way of safety appliances they would at least not put a premium upon criminal carelessness. But, though ordinary business prudence would suggest this, with few if any exceptions the risks are taken without any conditions of the kind, and the insurance operates as an actual incentive to carelessness of the lives and limbs of employees.

We would be sorry to think so poorly of employers as a class, as to believe that immunity from a money liability would make any great number of them indifferent to the safety of their workmen; but it would be useless to close our eyes to the fact that, until compelled by law to do so, too many will not even provide such obviously necessary things as fire-escapes or guards for dangerous, exposed machinery, and the existence of the guarantee companies above referred to will, beyond all doubt, make such employers still more



reckless. That this is not merely a matter of opinion the following will demonstrate: Recently one of the Deputy Factory Inspectors pointed out to a prominent Philadelphia manufacturer that, because of his neglecting to provide certain safeguards required by the law, he would be liable for damages in the event of accidents to his employees. The manufacturer replied that he was insured in a guarantee company which would pay any damages and stand the expense of any litigation. Not every manufacturer would be so brutally frank; we prefer to believe that not many of them would view the question of the safety of their workmen from such a cold-blooded and mercenary standpoint, but certain it is that the organization of such companies will not have a tendency to make employers more solicitous for the welfare of the men from whose labor their profits are derived.

Against these corporations with ample capital to employ counsel and prepared to weary out and exhaust any who seek redress under the Employers' Liability Acts, the protection promised by even the best of these laws becomes illusory. To make such companies illegal would be an experiment somewhat dangerous to the rights of individuals, and we would very much doubt the wisdom of attempting a remedy of that kind. Yet the organization of these companies will beyond all possibility of question, make it well-nigh impossible for individual workmen, or the relatives of those who may be killed, to successfully contend in the courts against them, even when the claim for damages is almost indisputable.—*Journal of the Knights of Labor.*

**THE CRY OF THE UNEMPLOYED.**—The unemployed workmen of San Francisco have issued, and caused to be distributed over the United States, the following circular:

Greeting:—Brothers, do not be deceived by false reports. The city of San Francisco is crowded with idle men. There are thousands of us tramping the streets hungry, hopeless and destitute. For God's sake keep away from this city. Advertisements for laborers, sailors or mechanics are false. Place no faith in them. There are ten men here for every job now.

One can understand the feeling of wage-earners along the western coast, on the Chinese question, when such a struggle for work and bread as is here indicated is going on. *The Reasoner*, published at San Luis Obispo, Cal., gives this further information concerning San Francisco's unemployed:

"The fact was noticed last week that the unemployed of San Francisco, of whom it is reported that there are ten thousand, had appealed to the leading citizens of that city to organize a fund to be expended in wages to laborers for doing necessary work on the streets and parks of the city. We predicted that there would be a hearty response to this appeal, as had been the case on a former occasion which, possibly, was not so urgent as the present, but it appears that the appeal fell flat; the 'prominent citizens' to whom the circular was addressed failing altogether to put in an appearance. The committee which has been appointed to attend to the work of begging for bread for San Francisco's unemployed now declares its intention to appeal to the management of the World's Fair at Chicago for a benefit. The management will be asked to donate the gate money for one

day for the relief of the unemployed of San Francisco. The state of California appropriated three hundred thousand dollars for an exhibit at the World's Fair; the several counties gave probably two hundred thousand more, making in all a round half million given to show the world what a grand state we are, and accompanying the exhibit we send an appeal for alms. California presents the spectacle of a vain mother who tricks herself out and appears upon the street in tawdry finery, while her children are left at home uncared for, naked and hungry."

If the appeal to the World's Fair management has been made as suggested, nothing has been heard of it there. There is no probability that such an appeal would be received if it were made, not even if it were made in behalf of the thousands who are out of work and hungry in the great World's Fair city itself. The cry of the unemployed is heard all over the land, and it appears there are none to answer. Is this a time for national rejoicing, a time for feasting and glorification when "thousands are tramping the streets, hungry, hopeless and destitute?" Are our municipal, state and national governments so busy removing office holders and installing office seekers that they have no time to consider the condition of starving citizens? Are our legislators so busy passing laws to tell workmen what they shall not do that they cannot provide public work for idle hands?

Ye who have the power to unlock the labor-creating, wealth-producing opportunities in this republic, listen to the cry of the unemployed, lest they rise in the might of numbers and seize what you unwisely withhold!—*The Vanguard.*

### The June Arena.

The *June Arena* is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, of which one hundred and forty-four are in the body of the magazine, and twenty pages of carefully written book reviews by such well-known critics as Rev. W. H. Thomas, D. D., of Chicago, Helen Campbell, Mattie C. Flower, Hannin Garland, and the editor of the *Arena*. Among the leading papers in this notable anniversary issue are: *Insanity and Genius*, by Arthur McDonald; *The Liberal Churches and Secularism*, by Rev. Martin D. Shutter, D. D.; *Arsenic vs. Cholera*, by R. B. Leach, M. D.; *Is Interesting and timely*; *Women Wage-earners in the West*, by Helen Campbell; *Does the Country Demand the Free Coinage of Silver*, by A. C. Fisk; *Save the American Home*, a striking economic paper, by I. E. Dean; *Islam, Past and Present*, by Prof. F. W. Sanders, one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of what Mohammedanism is; *Union for Practical Progress*, by the editor, a strong plea for the union of progressive and reformative impulses for educational and practical work. Mr. Flower also contributes a striking paper, entitled *Parlance Fashionable Velly vane American Common Sense*, which deals with the dress reform movement now being so vigorously pushed by the National Council of Women of America. This paper is handsomely illustrated, containing twelve or fourteen large photographs of Boston ladies in the new reform costumes. Mrs. Frances E. Russell, Chairman of the Dress Committee of the National Council, also contributes a paper on *Freedom in Dress*. One of the most striking features of this issue is a symposium advocating the charms of the *Maize* as the National flower. To this symposium a number of eminent writers contribute, and the charms of Indian corn are set forth in such a way as to appeal to the reason and sentiment of all readers. Altogether this is a most notable issue of this great progressive review, and no reader of magazines should pass it by. Published by Arena Publishing Company, Boston, Mass. Single Number, \$0.50 For Annals, \$5.00.

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Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 8 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreschian Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2612 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1237 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreschian Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate Koreschian Doctrine.

CAMPUS SAGITTARIUS of the Koreschian Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurttemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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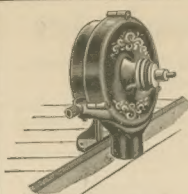
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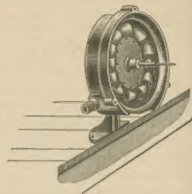
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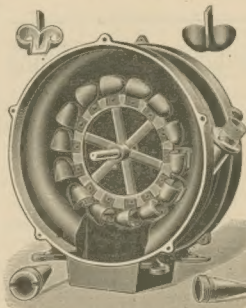
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